

# ZION'S HERALD AND WESLEYAN JOURNAL.

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From the Model American Courier.

## RIGHTS OF LABOR!

A BALLAD

### FOR OUR MINES AND MANUFACTORIES.

BY MARTIN FARQUHAR TUPPER,\*

Author of "Poetical Philosophy," "Hawthorne," &c. &c.

Fair work for fair wages! it's all that we ask,

A laborer loves what is fair,—

We'll never complain of the toil or the task,

If Livelihood comes with the care;

Fair work for fair wages! we hope nothing else

Of the mill, or the forge, or the soil,

For the rich man who buys, and the poor man who sells,

Must pay and be paid for his toil!

Fair work for fair wages,—we know that the claim

Is just between master and man;

If the tables were turned we would serve him the same,

And promise we will when we can!

Give us to him industry, muscle and thews,

And heartily work for his wealth,

So he will as honestly yield our dues,

Good wages for labor in health!

Enough for the day, and a bit to put by

Against illness, and sickness and age;

For change and misfortune are never too high

Alike to the foul and the sage;

But the fool in his harvest will wanton and waste,

Forgetting the winter come more,

While true hearted wisdom will timely make haste,

And save for the basket and store!"

Aye; wantonness freezes to want, be assured,

And drinking makes nothing to eat;

And penury's wasting by waste is secured,

As I have always staves in the snow!

And many a father with little ones pale,

So racking by his care and his pains,

Might now be right if, when heavy and pale,

He never had squandered his gain!

We know that prosperity's glittering sun

Can shine but a little, and then

The harvest is over, the summer is done,

Alas the master and man:

Is to the factory ship with its captain on board

Most heat in adversity's waves,

One lot is for all! for the great cotton lord

And the poorest of Commerce's slaves.

One lot! if extravagance reigned in the home,

Then poverty's wormwood and gall;

If rational foresight of evils to come,

A cheerful complacence in all;

For sweater is the morsel that diligence earned,

And sweater than prudence put;

And lessons of peace in affliction are learned,

And wisdom that comes from on high!

For God in his providence ruling above,

And piloting all things below

Is ever unchangeable justice and love

In ordering welfare or woe:

He blesses the prudent for heaven and earth,

And gladness the good at all times,—

But frowns on the sinner, and darkens his birth,

And lashes his follies and crimes!

Alas! for the babes, and the poor pallid wife

Hurled down with the set to despair,—

Yet—God shall reward in a happier life

Their punishment, patience and prayer!

But we to the caftif, who starves, by his drinks,

Was starving his children as well,—

O Man! break away from the treacherous links

Of a chain that will drag him to hell!

Come along, come along, man! it's never too late,

Though drowning, we throw you a rope!

Be quick and be quit of so fearful a fate,

For while there is life there is hope!

Six wisely come with us, and work like the rest,

And save of your pay while you can,

And Heaven will bless you for doing your best

And helping yourself like a man!

For labor is riches, and labor is health,

And labor is duty on earth,

And never was honor, or wisdom, or wealth,

But labor has been at its birth!

The rich,—his father, his friend or himself,

By seat or by hand must have toiled,

And the rich that is compare to with self,

By labor's own sweat has been soiled!

\* The above admirable and stirring Poem, which appears as to our mines and manufactures, as to those of England, has, the author informs us, been circulated privately to a considerable extent, but is now, we believe, first made public.—Ed. A. C.

## POLITY OF METHODISM.

BY DR. HODGSON.

Superiority of Methodism—Pastors obtained without loss of time.

I now proceed to show that, in many respects, our system of distributing ministerial labor is manifestly and vastly superior to that with which it is compared.

In the first place it supplies our churches with pastors so promptly as to prevent the long seasons of destitution to which those are liable which elect their pastors. It is not uncommon for churches, on the latter system, to be for many months, and even years, without a pastor, through the difficulty of electing one, or of effecting a settlement. Should there be no more delay than is inevitably incident to the workings of the system, still the duration of the vacancy must be considerable. Mr. James observes:

"Great care should be taken, by those to whom the church has delegated the power of procuring candidates, not to invite upon probation any individual of whose suitableness they have not received previous and satisfactory testimony."—Page 169. And when, after cautious inquiry, a candidate has been invited, "great caution ought to be exercised in forming a judgment upon the suitableness of an individual. That a proper opportunity might be afforded to the church for coming to this opinion, the probationary term of a candidate should not be too short. Preaching is not the only thing to be judged of; piety, prudence, diligence, general deportment, are all to be taken into the account: and for a trial in all these points, a period of three months cannot be thought too long."—Page 170. The Rev. Mr. Puncard, author of the work in favor of Congregationalism, published in the year 1814, complains that "the churches are not all as particular upon this point as they ought to be; certainly far less than our fathers were. It was once thought necessary for a candidate for settlement to spend months among the people of his prospective charge; but now some churches are satisfied with an acquaintance of a few days only, and some are ready to call a pastor without having had any personal acquaintance with him." He adds: "This undoubted reason why there is now so little permanency in the pastoral relation. Are we not verifying the maxim, 'To innovate is not to improve?'

Page 164.

This is evidently sound doctrine. Less cau-

sition than is here prescribed, would be reckless haste when a minister is to be chosen from among many, and settled for life, or for a long or an indefinite period, by a vote of the members of the church, or of the church and congregation.

Now we have only to suppose—that is indeed a very common case—that a succession of candidates should be unsuccessful, and the result is a long interruption of the pastoral succession. During this time the churches may have the Gospel preached to them by the candidates; but these do not sustain the pastoral relation, and of course there are many important pastoral duties which they cannot perform.

Think also of the circumstances under which they preach and the people hear. The one tempted to seek the gratification of his hearers rather than their profit; the others criticizing and estimating the performance of the preacher, rather than receiving with meekness the ingratiating word. With us no time is lost. The church is immediately supplied in case of the death of a pastor. And changes are so effected that the very hour which removes a pastor supplies his place with another, who enters at once upon the labor of his predecessors, to govern, and be governed, by precisely the same rules, and observe the same pre-established usages.

For the Herald and Journal.

## THE CLOSE OF THE YEAR.

Time, in his onward course, has added another year to those which have forever fled. And with what surprising rapidity has it flown! It seems as though it had just commenced, but we are now about to bid it a last adieu. And let us for a moment cast a look upon the mirror of retrospection, and view the manner in which its moments have been spent by us. Have we done all in our power to promote the happiness of those around us? Has it been our delight to relieve the wants of the distressed? to administer the balm of consolation to the desponding spirit? And, in short, has each day found us listening to the voice of wisdom, and strictly adhering to her pleasant and peaceful paths? Then happy are we; and are prepared with joy to hail the approach of the new year, and enter upon its duties and scenes. On the contrary, if we behold shadowed forth deeds which we now vainly wish to recall, duties undischarged, and continual deviations from the path of rectitude, then we are far from being at peace. And

The first edition of the first Discipline was printed in Philadelphia in 1785. The second edition was printed in London, and the 42d *Quest.* and *Ans.* on slavery were omitted.

In 1796 the question is asked, "What regulations shall be made for the extirpation of the crying evil of African slavery?"

"Ans. We declare that we are more than ever convinced of the great evil of African slavery which still exists in these United States."

The foregoing may be considered the strongest professions of detestation to slavery that the church has made; subsequently they were moderated down to the present rule. It is now said, Discipline, p. 196, "We are as much as ever convinced of the great evil of slavery, therefore no slaveholder shall be eligible to any office in the church; this is disability for slaveholding.

And if any travelling preacher own a slave, he shall emancipate him or forfeit his ministerial office." [If the laws permit.] The general rule is the last thing to be noticed now. "The buying and selling men, woman and children, with an intention to enslave them." To "enslave," has been explained by a Dr. of the law, "is to buy and sell them."

Nor are the changes in nature the only ones we observe. In society, the course of the great destroyer is marked by ravages which have shrouded many a quiet and happy home in gloom and sorrow. How many have received the summons to depart, and have passed to the "spirit-land," who, at the commencement of the past year were looking forward, with bright hopes and joyous anticipations to the future, which seemed painted in the most dazzling hues. The putting forth of the leaves, the expansion of the beautiful flower, each day adding a charm to the scenes around us, until the whole face of nature bore the impress of perfection and loneliness.

But a change has come over it. The delicate flower has become withered, and disappeared, the trees are divested of the rich foliage which so recently adorned them; the fields have exchanged their soft verdure for the chilling robes of winter, and the gentle breezes of summer are succeeded by its rough blasts, which sweeping over hill and plain, seem to chant the requie of departed life and beauty.

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The going off of a majority of slaveholders from the church seems to satisfy abolitionists, or to satisfy them, or rather their attention is turned to something else. We will next look into the practice of the church, while these professions have been publishing.

Yours, adieu, ONE.

From the Christian Advocate and Journal.

## PRESENT STATE OF THE METHODIST EPISCOPAL CHURCH.

3. Another evidence of the improvement of the church is, the revival and diffusion of the spirit and practice of education. We know that it was a favorite object of Mr. Wesley to provide for the education of the youth, not only in piety, but also in literature and science.

Hence the early establishment of the Kingswood School; and his followers have added another to this, the Academy for slaveholding.

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Now, who have founded these institutions? The answer is, The Methodists have done it. For though some generous-minded individuals not connected with our church have made liberal donations, and some of the States in which they are located have made small appropriations for their support, yet the greater proportion of the money which has been received for this purpose has been drawn from the pockets of our people. And here we see one of the many benefits resulting from the temporal good with which God has blessed them. Had they not embraced religion, they might have lived and died in poverty; but in consequence of their having done so, by cutting off all needless expense, by being sober and industrious, they have become wealthy, and have money to spare for pious and benevolent purposes; and here is an outlet for their surplus wealth, where they may bestow their goods for the benefit of themselves and their posterity.

I do not say that our more wealthy friends have given to these institutions all that they might and should; but for what they have done and are doing in this important cause, they have our thanks; and when they shall really feel how much they themselves are indebted to Methodism for what they are, and for what they possess, and more especially for those literary institutions, for which their bounty is solicited, they will come forward with that liberality which will place our colleges on that firm foundation, which will put them beyond the reach of danger—the of the danger arising from pecuniary embarrassments.

In the face of these facts, who will say that we have made no improvement within twenty or thirty years past?

Those who believe that all this has sprung from pride and vanity, will, of course, mourn over it as a calamity—an asinile mark of our degeneracy; while those who believe, as I do, that it has arisen from the spirit of piety, from an enlarged desire to do good, and to advance the present and eternal interests of men, will account it as an evidence of improvement, and bless God "for the consolation."

Mr. BANGS. Now, who have founded these institutions? The answer is, The Methodists have done it. For though some generous-minded individuals not connected with our church have made liberal donations, and some of the States in which they are located have made small appropriations for their support, yet the greater proportion of the money which has been received for this purpose has been drawn from the pockets of our people. And here we see one of the many benefits resulting from the temporal good with which God has blessed them. Had they not embraced religion, they might have lived and died in poverty; but in consequence of their having done so, by cutting off all needless expense, by being sober and industrious, they have become wealthy, and have money to spare for pious and benevolent purposes; and here is an outlet for their surplus wealth, where they may bestow their goods for the benefit of themselves and their posterity.

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## EAST MAINE CONFERENCE REPORT OF THE COMMITTEE ON EDUCATION.

DEAR BRO. STEVENS.—The following Report of the Committee on Education ought to have been forwarded before; the delay, however, has been unavoidable:

Your Committee regard the cause of Education as second only to that of Christianity, and as one in which every American citizen, and especially every minister of the Gospel, should feel a deep interest.

Your Committee cannot rid themselves of the conviction, that we as Methodists should prove recreant to the trust committed to us, should we fail to provide for our children the means of moral and mental culture.

Thousands in our congregations, who are just entering upon the more responsible and active scenes of life, can upon us an imploring look, and anxiously inquire whether their cause will be extended to them from our hands. It requires a prophetic vision to foresee, that should we fail to afford the aid, every superior mind would break loose from our influence, and enter the ranks, perhaps, of our opposers.

Your Committee are well satisfied that the means can be easily and speedily afforded. We live among a generous people—a people who, in general highly appreciate literature, and who would with pleasure contribute to its advancement. What literary project, which was commenced in wisdom and prosecuted with vigor, has ever failed among us because our people have not been willing to furnish the requisite funds?

We have now become a new Conference, and as such sustain new relations, and new responsibilities and duties devolve upon us. Unlike every other Conference in New England, and the history of the church, for the first time, we have a new field of labor. But it is not from our prosperity as a denomination to place our children in those seminaries which are not under our control and supervision. Nor would the matter be much mended, so far as the interests of the cause within the limits of our own Conference are concerned, should we send them beyond its bounds to seminaries under the patronage of our church. They might not then indeed become alienated in affection from our Zion, but they would doubtless bestow their labors on other portions of the work. We wish to retain our young men, especially the more promising, with us. Their labors are needed within the bounds of our own Conference; a Conference embracing an area of forty thousand square miles, and a population exceeding two hundred thousand. Among this mighty mass are found men whose religious principles are unsettled, and who are waiting for some of God's ministers to aid them in the establishment of their religion.

The Methodist ministry is, we believe, by its composition and modes of operation peculiarly adapted to this work; but if it fails to respond suitably to this Macedonian cry, God will direct some other to the accomplishment of this work, and we shall lose both their influence and the honor of winning them to Christ.

In view, therefore, of the importance of a literary institution, under the patronage of the East Main Conference, as set forth in this preamble—

Resolved, 1. That it is our duty to make a spirited effort for the establishment of a Conference Seminary, to be located somewhere on the banks of the Penobscot River.

Resolved, 2. That we elect a Board of Trustees, to consist of twenty-four.

Resolved, 3. That we recommend the appointment of a Committee of five from the Board of Trustees, to receive proposals for its location.

Resolved, 4. That the Trustees be instructed to apply to the Legislature for an act of incorporation, as soon as they shall judge proper.

Resolved, 5. That we regard the Wesleyan University with undiminished interest.

Resolved, 6. That we recommend the Clinton Academy to the consideration of our people, and that we appoint a Committee of three, to visit it and report at their earliest convenience.

Resolved, 7. That we recommend the election of Trustees to the Biblical Institute at Concord, N. H.

Respectfully submitted,

N. D. GRIMES,  
BENJ. BURST,  
E. A. HELMERSHAUSEN,  
LUTHER P. FRENCH,  
SETH H. BEAL.

Adopted at Bangor, Aug. 8, 1848.

A. CHURCH, Secretary E. Maine Conf.

Conference elected the following as Trustees:—

Rev. A. Moore, Rev. Cyrus Scammon, Rev. Wm. H. Pilbury, Rev. Seth H. Beal, Rev. John Atwell, Rev. George Pratt, Rev. Wm. Marsh, Rev. Albert Church, Rev. H. M. Blake, Rev. Sullivan Bray, Rev. Benj. Bryant, Rev. C. D. Pillsbury, Rev. Mark R. Hopkins.

LAYMEN.

Bangor District.

Capt. Sylvanus Rich, Bangor, Joseph Donee, Esq., Orrington, Capt. Bezil, Esq., Kirkland.

Thomaston District.

Hon. Joseph Caryl, Newcastle, H. C. Lowell, Esq., East Thomaston, Horace Mizzy, Searsport, R. A. Ricker, Frankfort.

Bucksport District.

Hon. John H. Jarvis, Castine, Hon. Micah J. Talbot, East Machias, Wm. G. Chace, Esq., Bucksport, Theophilus Doe, M. D., Lubec.

## Herald and Journal.

WEDNESDAY, DECEMBER 29, 1848.

## AN IMPORTANT SUBJECT.

We hope that every one of our readers, and especially every preacher, will read through what we are about to say in this article. It is our w<sup>t</sup> to write brief editorials, and such we have thus far written, respecting the important and somewhat critical experiment of reducing the price of the Herald. The last week of the present volume is upon us, and before it is gone, we must be allowed to express a little more at length our convictions of the importance of this change, and of the necessity that the friends of Methodism in New England should sustain it.

It can hardly be necessary to remind New England Methodists of the importance of a public organ. Suppose any of our leading denominational papers extinguished, what would be the change of the bearing and fortunes of the church within its sphere of circulation in a very short time? How much of public impression, of the *esprit du corps* of the church, of the zeal and sympathy of its leading members for it—now nourished by the incessant repetition of its interests and claims, how much, in fine, would the whole energy of the body suffer within its given locality by such a change? Our organs keep the eyes of our people on the attitude and movement of the whole church—it's current history—it's Conference proceedings, revivals, missions, conflicts and victories—and a correspondent sympathy is thus spread through the mass of its membership. The moral influence of such an instrumentality, is in fine, too varied in detail, and too large in aggregate to be over stated. We of New England, especially, need a well sustained organ; we operate amidst the most intelligent population of the land, and amidst all sorts of theological predilections; a suitable press is one of our greatest interests.

However short of what it ought to be the Herald may fall, it nevertheless has already a vast influence for good over the church. Every important item in our denominational affairs finds a record in it, and all our public interests find in it a means of appeal to the public attention.

And yet how much more extensive might its influence be if its friends only chose so to resolve, and put forth a correspondent effort for it—an effort which

however aggregately great, need not cost any one of them more than half a day! We verily believe that half a day spent by each agent in New England, in getting subscribers for it, after due announcement in the public or social meeting would nearly double its circulation, and proportionately augment its usefulness. And is there not denominational spirit enough among us to attempt such an achievement for our common cause?

The motives for such an effort are numerous and strong. The membership of the church who read its organs, will always be found the most intelligent, reliable and liberal supporters of its interests. The weekly reiteration of its great claims, enlists and keeps alive their sympathy with it. What preacher has not noticed this fact? And what would be the result if the great mass of our people were thus brought into particular acquaintance with our denominational affairs? Is it not then a greatly important proposition we are making to reduce the Herald, and rally its agents to throw it broadcast into all our families? Can the appeal fail to enlist every preacher who really has our cause at heart? The last favorable time for the appeal is now at hand. Many of our brethren have been delaying till the beginning of the new volume, with sanguine promises of success at that time. We would earnestly remind them that now is precisely the best remaining period for the promised effort. Will then, brethren, go forth among the people and appeal to them for your organ? Announce publicly the fact that it is reduced in price, that the new volume now begins, that the doubling of its circulation has been projected as a matter of denominational ambition throughout New England, and that you will on a given day apply to every family which does not take it within your charge. Make such an effort, and we will be responsible if it fails.

## THE NEW TERRITORIES AND SLAVERY.

The petition of the people of New Mexico, against the introduction of slavery among them, has excited the indignation of our Southern legislators, but sent a sensation of joy through all the Northern States. Since that petition the sentiment of California has come to us in one of its papers. The Francisco Californian says: "We believe we echo the sense of the country when we assert that slavery is neither needed nor desired here, and that if their voice could be heard in the halls of our National Legislature, it would be as the voice of one man, 'rather than put this blighting curse upon us, let us remain, as we are, unacknowledged, unaided.'

These utterances from the territories concerned, combined with the overwhelming anti-slavery opinion of the nation, will render it almost impossible for Congress to extend the black curse into these new countries. What a spectacle, to behold a great body of enlightened, not to say Christian Legislators, deliberating in the nineteenth century how they may propagate over the continent the abomination of human slavery! or, at least, how, by a compromise, they may partially extend it. What must be the moral sense of such men! what their respect for the moral sense of mankind! Our fathers so far compromised with slavery as not to attempt a useless disturbance of it within the limits where it had been established, and where they could not favorably affect it; but a compromise in favor of its extension would have been repudiated by them with indignation. It remained for the nefarious Calhounism of this day to propose the abominable idea.

## PRAYER AT THE COMMENCEMENT OF 1849.

We learn from the Visitor that the "Evangelical Christendom" for the present month contains the following suggestions, the propriety and importance of which we cordially endorse; we hope the proposed concert will be extensively observed in the United States:—

"For some years past there has been an agreement of prayer among the people of God, in various places and churches, at the commencement of each year. It is proposed to conclude the present year and commence the coming one by a similar union. The time suggested is the eight days beginning Dec. 31, 1848, and ending Jan. 7, 1849. An hour at least, morning and evening, is expected to be set apart for private or social prayer. The hour between eight and nine has hitherto been adopted; but each individual and each congregation must judge for themselves in this matter."

"Every successive year, with its heavier and more rapid strokes of judgment, is calling on the saints of God to arise and plead. For the divided church of Christ, for a dying world, they are called on to plead! For the arrestment of iniquity, for the averting of judgments, for the gathering in of souls, for the ripening of saints, for the hastening of the kingdom, they are summoned to abound in prayer without ceasing, night and day.—Jer. 33:3; Dan. 9:16-19; Matt. 18:19."

## PRESIDENT EVERETT.

We notice a statement in the Boston Reporter, which is highly creditable to this distinguished gentleman, and which we hope will be faithfully exemplified by his successors. The Reporter says that when Mr. Everett "returned from Europe, just before entering upon his duties as President of Harvard University, he was led to measure the grand results of the Temperance Reform in this country, as contrasted with the drinking habits of Europe. This candid weighing of the matter showed him, (though a Temperance man before) the new duties that would devolve upon him at Harvard, as the guardian of young men. The result is told, when we say, no *intoxicating liquor* was allowed at his inauguration, none at his levee, none at the dinner of the Phi Beta Kappa Society, none at Commencement dinner, and none allowed among the students. In short, he banished it from the Institution. A noble example for a great man to set before the world. He must return from his office with pleasing reminiscences."

## DR. ELLIOTT.

A private letter, dated Springfield, Ohio, and published in the Western Christian Advocate, speaks as follows of the veteran, Dr. Elliott:—"It affords me the greatest pleasure to inform you that Dr. Elliott is exceedingly popular, both in and out of the church. He is, in fact, the admiration of our entire community. He is admired for his learning, his talents, his social qualities, his conversational powers, and his pulpit labors. He preaches and exhorts with great effect, and he has nearly completed his first round of pastoral visitations. I consider him most remarkably adapted to that department of our work. The congregations are overflowing, and he tells our folks that they must go to work and build a new church, unless one-half of them intend to backslide. You may set it down that Springfield is more than pleased with their preacher. His praise is in everybody's mouth."

REV. MR. WARD, a negro black as ebony, is settled, says the Boston Post, as minister over a large and very respectable congregation in Cortland County, New York, composed mostly of white people, and enjoys in every respect the social consideration due to a man of unexceptionable piety, of correct deportment, and of high and cultivated abilities.

## SPIRIT OF THE METHODIST PRESS.

Bishop Capers and the Plan of Separation—Methodism in Brooklyn—Meeting of Western Pioneers.

The SOUTHERN CHRISTIAN ADVOCATE contains a letter from Bishop Capers respecting the "Plan of Separation," and his course in respect to the Fredericksburg church, referred to by us lately. He says:

But why should I have gone so far as Baltimore, and exposed myself so much beyond a regular course of travel to the Conferences? You may be assured it was not for the purpose of referring to legal advisers any question of which I myself ought to have been competent to decide. It was not to get the opinion of a lawyer whether our brethren of Fredericksburg adhering to the Church South, had done as right as the members of the Plan of Separation provide; for this I could not have referred to another person, or if another at all, it should have been a Bishop and not a lawyer; but it was to get the advice of a lawyer, one of the church's counsel in the pending case of the great property question, whether or not the recognition of the brethren in Fredericksburg as adhering South, and sending them to the terms of the Plan of Separation, to bat least doubtful as regards the provisions of the Plan—whether or not to recognize *them as we send them a preacher in these circumstances, would involve any injury in the case at law between the M. E. Church, South, and the M. E. Church.*

This I considered a question for a lawyer rather than for a Bishop; and this was the only question I had for Mr. Johnson. If I could have believed, as some of the brethren of Virginia did believe, concerning the action of our brethren in Fredericksburg, that it was agreeable to the provisions of the Plan of Separation, my journey to Baltimore would have been wholly unnecessary, to say the least, and the exposures incurred by it, rash and unreasonable. As it is I have nothing to regret. I have done my duty, and nothing more or less.

The CHRISTIAN ADVOCATE AND JOURNAL gives some interesting information about Methodism in Brooklyn. It says:—

The Sands St. M. E. Church is covered, and will soon be finished. The appearance of the church is much improved by its greater elevation. We understand that it will now be according to the original plan of the architect. That plan was not carried out, so far as the height of the building is concerned, merely as a matter of economy. This was a great error. The church, it was, showed to poor advantage, appearing much smaller than it really was. It is hard to credit those who have never seen it in church, that, in the reconstruction of the edifice, pecuniary considerations yield to taste and convenience.

The proper proportions of a church are not only necessary to the keeping of the external appearance, but also to a healthy state of the atmosphere within, and the proper effect of the voice.

We recently visited the Mission Church, in Carlton Avenue, and were happy to find things in a highly prosperous condition. The small Chapel has been enlarged, and is now a comfortable place for a congregation of five hundred persons, with a school room in the rear. The house, we learn, is ordinarily full, and sinners are weekly gathered into the fold. The position of this church is favorable, and here, before long, will doubtless be a fine permanent building, equal to the other churches of the city. The missionary—Bro. Francis—preaches at this church in the morning, and in the afternoon in Dean Street, another nucleus for a thriving church and congregation.

On visiting the Centenary Church, we were much interested to find that things are assuming a very favorable appearance. The promises, which had been very much neglected, are brightened up, and present an air of prosperity, which, considering the history of the past two years, can but be truly grateful to the feelings of all true lovers of the church.

The WESTERN CHRISTIAN ADVOCATE proposes a meeting next summer, at Felicity, Ohio, of all the surviving pioneers of Methodism in the Western country, who were licensed to preach before 1804:—

The precise time of the meeting of those pioneers, will be published in due time; and besides the announcement of the proposition to call together those worthy men of God, the object of the present notice, is respectfully and earnestly to request all such as may not be able to attend in person, to write a brief account of their labors in the West, to be read on the interesting occasion. It is desired, also, that they add something of their present state in religion, their prospects of crossing the Jordan at the Christian epoch, and of making a location in the plains of eternal glory.

The following are some we have thought of, but others who come within the prescribed limits, though not named, are to consider themselves equally invited to attend, or make their communication in writing: Benjamin Lakin, James Ward, Henry Smith, Benjamin Northcutt, William J. Thompson, Jacob Young, William Patterson, Thomas Scott, William Knox, John Meek, Abigail Goddard, Jeremiah Lawson, Joseph Hays, Reuben Rowe, and Stephen Timmons.

The NASHVILLE CHRISTIAN ADVOCATE reports that the missionary collections of the Memphis Conference amounted the past year to \$7,700.

## EMINENT THEOLOGIANS.

The Rev. Mr. Smith has just concluded a series of lectures at the Lowell Institute, designed to illustrate Christianity by examples of some of the most eminent leaders of different denominations, embracing Wesley, Robert Hall, Channing, Ignatius Loyola, Luther, and others.

The subject of his last lecture was the "immortal Edwards." This distinguished ornament of American literature, who ranks in genius with Locke and Butler, and Stewart, was born in Windsor, Conn., he said, in 1714. His genius, like that of other great men, was especially traced to his mother; though his father was a highly respectable and honored clergyman of Windsor for sixty years. He was an only son, and from infancy was "taught the Holy Scriptures." Here was the solid foundation of his permanent moral as well as intellectual greatness. From his earliest years he seems to have had communion with the Infinite Spirit, as well as with his gifted mother. While yet a small boy he built a booth in the woods, and there held intercourse with his Maker.

Among his early recorded resolutions was the determination to cultivate all his powers to the utmost extent with reference to the honor of his Creator, as well as the highest possible usefulness. Hence, he patiently, systematically and cheerfully subjected himself to the severest intellectual and physical, as well as moral discipline. A leading motto with him was, "Every man that striveth for the mastery is temperate in all things." His appetites, his passions, were under absolute control, and all his habits were regulated by firm Christian principle.

He graduated at Yale, with the highest honors, at 17; was licensed at 19, and preached one year at New Haven; after which he was a distinguished tutor for two years at Yale, and subsequently a pastor for twenty-four years at Northampton. There he was most eminently successful as a preacher, and at the same time prepared a large portion of those works, which, through Christendom have given him the name of the "immortal Edwards," and which are preserved in ten large octavo volumes. He died of small pox, in the meridian of life, at Princeton College, soon after being elected President.

## A. D.

Mariboro' Hotel, Boston, Dec. 18.

NORTH CAROLINA CONFERENCE.—We learn from the Southern Christian Advocate, that the members reported at the late session of this Conference were, whites, 20,483; colored, 6556; increase of whites, 470; decrease of colored 104. Missionary contributions, \$1,725.

A SUCCESSFUL FORT.—An edition of two thousand copies of Oliver Wendell Holmes' Poems, just published by Ticknor & Co., of Boston, is already quite taken up.

There were seven editors and ex-editors candidates for Congress in Pennsylvania, at the recent election.

For sale at 28 Cornhill.

H. C. ATWATER.

## FOREIGN RELIGIOUS ITEMS.

ADVANCING BACKWARDS.—Some excitement, we notice by the foreign papers, has been produced in England by the publication of the principles and regulations of the "King Charles Club" at Oxford, the members of which are declared to belong to the Puseyite party of the English Church. The following is given as a synopsis:—The first declares the Queen of these realms to be such by Divine right. The second, the indissoluble union between Church and State. The third, that no right exists of private judgment in matters of religion.

The fourth, that the education of the lower orders is a public evil. The fifth, that the lower orders should exercise no voice in the choice of representatives. The sixth, that persons having dependents are justified in exercising their influence over them in matters concerning the government of Church and State.

SINGULAR CAUSE OF SUSPENSION.—A Wesleyan minister, stationed by the last Conference at Redruth, in Cornwall, has been suspended by the President, for persisting in wearing his beard. The reverend gentleman says, in a letter to the *Wesleyan newspaper*,—

"But why should I have gone so far as Baltimore, and exposed myself so much beyond a regular course of travel to the Conferences? You may be assured it was not for the purpose of referring to legal advisers any question of which I myself ought to have been competent to decide. It was not to get the opinion of a lawyer whether our brethren of Fredericksburg adhering to the Church South, had done as right as the members of the Plan of Separation provide; for this I could not have referred to another person, or if another at all, it should have been a Bishop and not a lawyer; but it was to get the advice of a lawyer, one of the church's counsel in the pending case of the great property question, whether or not the recognition of the brethren in Fredericksburg as adhering South, and sending them to the terms of the Plan of Separation, would involve any injury in the case at law between the M. E. Church, South, and the M. E. Church.

THE UNIVERSITY SEMINARS by Wayland, Gould, Kendall & Lincoln, Boston, have just issued a noble volume of noble sermons, from the distinguished President of Brown University. All who

# Zion's Herald and Wesleyan Journal.

## THE HERALD--BUSINESS ITEMS.

### DO NOT MISUNDERSTAND THE TERMS.

The terms of the next volume of the *Herald* and *Journal*, commencing Jan. 1, 1849, will be as follows:—

1st. \$1.30 per annum to all who pay strictly in advance.

2d. No old subscriber will receive the paper at the reduced price until all arrears are paid.

3d. In all cases where the above conditions are not complied with, the terms will be \$2 per year, as heretofore.

### COMMISSIONS TO AGENTS.

Under the new arrangement, will be 16-2-3 per cent., or 25 cents for a new subscriber who pays \$1.50, and 10 per cent. (the present commission) on collections from old subscribers. The preachers will be charged \$1 per year, as at present.

### AGENTS AND SUBSCRIBERS.

Will please bear in mind settling old bills, that no reduction is to be made in any case until January 1st. They will therefore reckon 16-2-3 cents per month before January 1, 1849, and 12-1-2 cents per month after that time.

### SUBSCRIBERS.

Who have paid in advance, more or less, beyond Jan. 1, 1849, will have the time of their subscription extended, to correspond with the reduced terms.

### DON'T BE TOO LATE!

READER, do you owe for the *Herald*? Then you must better yourself to make the reduction available to you. Indeed you can't too quickly about the matter. If there is one of our agents in your vicinity, make immediate payment to him. If such an opportunity does not offer, then send directly to us, by private conveyance, or by mail. And remember, you had better be soon than too late.

### A PREACHER.

Has requested us to give credit to subscribers, and charge to him; and he will pay at Conference." &c. We most respectfully DECLINE. We cannot do it in a single instance. No credits will be given UNTIL WE RECEIVE THE MONEY.

### AGENT.

**DONATION VISIT AT LYNN WOOD END.**

MR. EDITOR:—Through the polite request of the ladies of this church, on the 29th instant, with several other brethren in the ministry, we were invited to meet at their donation visit at the Rev. A. Merrill's residence.

It was truly a delightful occasion. I understood that it originated with *Indies*, and was consummated by their indefatigable efforts. God bless them! The congregation assembled in the church at 8 o'clock in the evening, and was addressed by Bro. Merrill, Cap'n. M. M. Read, of Lynn, after which we repaired to the vestry for refreshments, which was furnished in repartee, and served up in first rate style.

This visit was not only honorable to the church at Lynn, but a source of no small comfort to Mr. Merrill and wife, both of whom have been greatly afflicted by sickness. May such visit as this become more general, and occur much more frequently.

W. H. HATCH.

### Religious Summary.

Sir Culling Eardley Smith, the English Baronet who presided over the deliberations of the Evangelical Alliance, in London, with so much dignity and grace, and who is one of the leading philanthropists in Great Britain, has altered his name, and has taken that of Sir Culling Eardley Eardley, by which he wishes hereafter to be known.

**JEWS IN THIS COUNTRY.**—The Montreal Gazette of Dec. 13th, says that one or two bands of Jews have lately arrived at that place from Europe. Expelled from Europe, says the Gazette, they seek to establish themselves upon this Continent.

SABBATH SCHOOL LECTURE.—An association with the above has recently been formed in connection with the Elm St. M. E. Church, Boston, under every encouraging auspices. Judging from its lecture room, many of the large audience which they attract, the course will prove exceedingly interesting. The one recently delivered by Rev. Mr. Paterson, on the life and character of Dr. Fisk, late President of the Wesleyan College, with an effort to raise power, weight, and influence, especially among the young, is a masterpiece of a man emulous as a popular orator, drawn with the graphic pencil of one who was long favored with the closest intimacy with the subject of his sketch, producing taste with the glow of life, and presenting the youth of our country with a typical picture of intellectual greatness and moral excellence, worthy of imitation in all.

The lecture of the present week, by Rev. S. W. Coggeshall, on the times of our Lord and his apostles, was listened to by a crowded audience, with the deepest attention. The lecture embraced a period comprising the reign of Augustus, and terminated with the dispersion of the Jewish nation subsequent to the destruction of their city and temple.

A very thorough acquaintance was evinced, not only with the history of that period as connected with the Roman empire, but with the government and policy of the Jews, and the difficulties of that age, who were involved in the subjection of the lecture.

The Governor of Massachusetts has appointed Monday the first day of January next, for a second trial to elect members of Congress in the 2d, 4th, 5th and 9th districts.

A vessel which left Bremen with 160 passengers arrived at New Orleans a few days ago, with passengers of sickness on board, exhibiting all the symptoms of cholera. On her passage across the Atlantic, there were twenty deaths among the passengers.

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AUGUSTA.—A Russian journal publishes a declaration said to have been made by the Emperor of Russia, that he will, if necessary, support the King of Prussia in maintaining order, and will also, if required, send 500,000 troops.

IRELAND.—It is stated that the sitings of the adjourned commission which was to re-open at Clonmel on Tuesday next, will not be resumed. It is generally thought that O'Brien and his colleagues will be liberated.

SLAVERY IN THE DISTRICT OF COLUMBIA—GLO- RIOUS VOTE IN THE HOUSE!

On the 21st inst. Mr. Gott, of New York, offered the following resolution in the House of Representatives:—

Whereas, the traffic in human beings as chattels now presented within this metropolis of the Republic is contrary to natural justice, to the fundamental principle of our political system, and is a gross violation of the rights of man; therefore, be it resolved, That the Committee on the District of Columbia be instructed to bring, as soon as practicable, a bill prohibiting the Slave Trade in said District.

The previous question being seconded and the main question ordered by the House, a motion was made that the resolution do lie on the table—on which the Yeas and Nays were ordered and taken—as follows:—

Yeas, 82; Nays, 85.

So it was laid on the table.

The question then recurred on the passage of the Resolution, and the main question having been ordered by the House and the Yeas and Nays demanded, the resolution passed by the following vote:—

Yeas, 98; Nays, 87; Absent, 45.

As might be expected, this proceeding created some excitement. A telegraphic despatch says:—

On the instant movement of the passage of the resolution, the Senate adjourned in the hall—the Speaker with one of the members were on their feet at the same time, all striving to make motions, to offer resolutions, of the most conflicting character possible.

Mr. Bent, called up the Panama Railroad bill at Aspinwall, and moved to have it opposed, and after some general discussion, Mr. Cameron shewed that some were in favor of the motion.

Without any question being taken the Senate went into Executive Session.

The Speaker laid before the House the communication relating to the Law and office and coast survey.

A bill was made for the distribution of \$100,000 in Mexico during the late war, which was ordered to be printed.

Mr. Benton called up a bill to supply a deficiency in the appropriation bill, which was made the order of the day for the 27th inst.

The bill to pay the State of Alabama interest on its Indian hostilities, occasioned much surprise, and was read and referred.

Mr. Robinson's motion to reconsider the bill adopting the resolution of Mr. Root of Ohio, respecting slavery in California and New Mexico, was laid on the table. Year 106—8.

Mr. Giddings asked leave to introduce a bill giving the people of the District of Columbia the privilege of expressing their opinion on the subject of slavery. It was read twice.

Mr. Walker interrogated Mr. Giddings as to the constitutionality of his bill.

He said he meant to include blacks—but knew no difference in these matters.

It was decided to lay the bill on the table.

At the session of the Senate, Mr. Miller of New Jersey, the representative of the Pacific, called for a reading of the speech of Mr. Root of Ohio, respecting slavery in California and New Mexico.

Mr. Miller consented that it should be read.

A motion was made to reconsider, referring the President's Message to appropriate committees—which was referred to the Committee of the Whole.

The Speaker called on the States for resolutions, and sundry documents and bills were offered and reported. Adjourned.

SATURDAY, Dec. 19.—In Sonnys, the day before the expiration of Mr. Miller of New Jersey, calling on the President, the correspondence relating to the purchase of Cuba was taken up. Mr. Berrien, of Georgia, opposed his passage, as he thought it would be a bad precedent for the public service. Mr. Miller consented that it should be read.

Mr. Giddings asked leave to introduce a bill giving the people of the District of Columbia the privilege of expressing their opinion on the subject of slavery.

It was read twice.

Mr. Walker's report is published. It is very long and unmercifully able, containing a great mass of important information.

The total resources of the year including a balance of \$1,701,700, and its commencement, were \$58,394,700—total amount of \$65,544,700.

On motion of Mr. Berrien, the House took up Mr. Walker's resolution to refer the President's Message to appropriate committees.

Mr. Berrien, of Georgia, offered an amendment to refer the Territorial Question to a standing committee.

Mr. Cobb, of Georgia, offered another, to refer the Tariff Question to the Committees on Agriculture and Commerce.

Mr. Thompson, of Pennsylvania, Holmes, and others, Mr. Greely advocated the motion.

Mr. Ramsey, of New York, spoke equally interest-

ing reference to the entry of New Grenada; that foreign goods

may be taken from our ware houses and landed in our ports on either ocean or the gulf, in the same manner that goods now warehoused in any port, may be taken into and re-warehouse in the port of New Haven, New Hampshire, and Troy.

The Secretary advised also the detachment of the India office and the pension office from the war department; that of the patent office from the State department; and the organization of them all under a new head, to be called the *Secretary of the Interior*. The whole expense would not exceed \$20,000.

SECRET WORD KNOWING.—How to make three extracts from a Mexican Treaty without a line of manuscript, and to have it read as if it were written.

SENATE, Wednesday, Dec. 20.—Mr. Downs, according to previous notice, reported a bill in favor of a blockade line of mail steamers between New York and Vera Cruz, which was referred to the Committee on Naval Affairs. On motion of Mr. Breese, the bill for the graduation of the price of the public lands was made the order for the second Monday in January. On motion of Mr. Dix, the House voted authorizing the production of certain kinds duty free, was made the order for the third Monday in January.

On motion of Mr. Yule, it was postponed. A message from the President was received, when the Senate went into executive session and adjourned.

HOUSE.—Mr. Vinton reported a bill for carrying into effect the 13th article of the Mexican Treaty, and the appointment of a revenue collector, which was referred to the Committee of the Whole.

Mr. Hubbard introduced a resolution instructing the Committee on Foreign Relations to make inquiry respecting the consular system in China, which was referred to the Committee of the Whole.

On motion of Mr. C. Allen, a bill was introduced for the removal of the fortifications of the English of Florida camp and on motion of Mr. Yule, it was postponed. A message from the President was received, when the Senate went into executive session and adjourned.

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## POETS.

By J. M. GRANT.

Poets are a joyous race!  
O'er the laughing earth they go,  
Shedding charms o'er many a place  
Nature never favored so;  
Still to each divinest spot  
Led by some auspicious star,  
Scattering flowers where flowers are not,  
Making lovelier those that are.

Poets are a mournful race!  
O'er the weary earth they go,  
Darkening many a sunny place  
Nature never favored so;  
Still to each sepulchral spot  
Called by spectral lips afar,  
Fancying tombs where tombs are not,  
Making gloomier those which are.

Poets are a gifted race!  
If their gifts bright they knew;  
Fallen splendor, perished grace,  
Their enchantments can renew:  
They have power o'er day and night;  
Life with all its joys and care—  
Earth, with all its bloom and blight—  
Tears and transports—all these!

Poets are a wayward race!  
Loneliest still when least alone,  
They can find in every place  
Joys and sorrows of their own:  
Grieved or glad by fitful starts,  
Pangs they feel that no one shares,  
And a joy can fill their hearts  
That can fill no heart but theirs.

Poets are a mighty race!  
They can reach to times unborn;  
They can brand the vine and bane  
With undying hate and scorn;  
They can ward destruction's blow;  
They oblivion's tide can stem;  
And the good and brave must owe  
Immortality to them!

## BIOGRAPHICAL.

Died, in Franklin, Ct., Sept. 18th, JOHN WESLEY, son of Walter and Lydia Giddings, in the 20th year of his age. John W. experienced religion when about fourteen years of age, and through grace and the Christian examples, and the pious instructions of his godly parents, in connection with the great privileges of our blessed church, he was blest with its comforts through life, and had its support in death, and is now doubtless singing the song of the sanctified in heaven.

Also, at the Deaf and Dumb Asylum, in Hartford, FRANCIS GIDDINGS, 12 years of age, died of the purid sore throat. For some weeks previous to his sickness, Francis manifested more than usual seriousness and concern for his soul's welfare. When taken sick he sent for his teacher and said, "I die! will you pray for me?" and as long as he lived he seemed deeply interested in the subject of religion, and expressed much by signs (for he had no other way of communication) about God and heaven, which gives much hope to the mourning parents, who were not able to visit him in his sickness.

Also, MARY BREWSTER, wife of Alber Brewster, and sister of the two brothers mentioned above, aged 22 years. Sister Brewster experienced religion about five years since, and has been faithful in the discharge of every duty, performing the same with much apparent cheerfulness and with uncommon ability. She promised to become a bright star in the Christian world. She ever manifested much anxiety for others, which was expressed in such a feeling manner as to produce an effect upon those addressed; but He who is too wise to err and too good to be unkind has taken her from us. She died in the triumphs of faith, having previously given up her family with great composure. She left brothers and sisters, parents and husband, with an infant child to mourn her departure.

Thus, in the space of three weeks, Brother and Sister Giddings were left to mourn the loss of their three youngest children. May the Lord sanctify this affliction to their great spiritual good.

ELLA DUNHAM.  
Franklin, Ct., 1848.

Died, in Carver, Dec. 8, 1848, MR. LEVI SHAW, aged 72 years. He has left a wife and six children to mourn his loss. His death was so sudden that he had no time to bid his family farewell. He experienced religion six years ago. We trust he has joined the church triumphant. Having lived respected, he died lamented.

LEVI SHAW, JR.

Middleboro', Dec. 12, 1848.

Widow LUCY RICHARDSON deceased in Princeton, Mass., Nov. 22d, 1848, aged 86 years. Sister R. had long been a pilgrim of Zion, and was a worthy member of the M. E. Church. She had long desired to depart and to be with Christ. Now she finds it "far better;"

"Far from a world of woe and sin,  
With God eternally shut in!"

A. A. COOK.  
Princeton, Dec. 12, 1848.

Sister ABBY B. GONDON fell asleep in Jesus, Sept. 10th, in the city of Lowell, aged 29 years. She found the pearl of great price in 1837, at a camp meeting held in Madison—was received into society and baptized by Bro. John Allen. Our departed sister adorned her profession, and daily exhibited a sweetness of disposition that convinced all with whom she associated that her religion was of a heavenly origin. She lived beloved and died lamented.

T. HILL.  
Morning Star please copy.

Died, in Pittsfield, N. H., Nov. 28, after an illness of a little more than two weeks, ISAAC W. PAGE, Esq., aged 56 years. For several years he had been a consistent and zealous advocate of the cause of temperance in connection with the Washingtonian movement. He was also a member of the Tashant Division of the Sons of Temperance. His last hours were calm, and he expressed a sense of the preciousness of the Savior, and an humble trust in God through him.

MARY BREED SOUTHACK, daughter of the late Col. Francis Southack, departed this life, Nov. 16th, in the 32d year of her age. Sister Southack experienced religion when about seventeen years of age, and connected herself with the M. E. Church in the city of Boston. Ten years since she removed to Sandwich, and since that time has been one of the most valued members of our church. She was a dutiful and affectionate child, a judicious friend, an intelligent and consistent Christian. In her last sickness her faith in God was unshaken, and she went quietly through the valley and shadow of death into that rest that remains for the people of God. Her death is felt as an affliction by a

large circle of friends, but falls with peculiar severity upon a widowed mother, who has been once and again bereaved of beloved children.

R. M. HATFIELD.  
Sandwich, Dec. 18, 1848.

Died, in Holderness, N. H., Nov. 15, MOSES ROLLINS, aged 65 years. Bro. Rollins was for about forty years a consistent Christian and member of the M. E. Church, and filled the office of steward and class leader for many years with usefulness. During his last sickness, which was protracted and severe, he was patient and submissive, declaring that, "For me to live is Christ, and to die is gain." He feelingly delivered his dying message to his family, exhorting them to be faithful and meet him in heaven. As death approached and the powers of speech failed, he was asked if "all was well," to which he gave an affirmative signal, and calmly fell asleep in Jesus.

S. HOLMAN.  
Plymouth, N. H., Dec. 16, 1848.

P. S. Will the Morning Star please copy.

Died, in Plymouth, Nov. 27, Widow MARY HEZELTON, aged 68 years. Mother Hezelton was for many years a member of the M. E. Church, and truly a mother in Israel. She loved the doctrines and institutions of the church, and the duties of religion. It was her intention while dead yet to speak, by devoting a portion of her substance for the spread of the Gospel, but in this she was defeated. Thank God, she has gone where the weary are at rest; but she will long live in the memory of the church of which she was a worthy member, and by whom she was greatly beloved while living, and as greatly lamented now dead.

S. HOLMAN.  
Plymouth, N. H., Dec. 16, 1848.

Died, in Bridgewater, Nov. 29, Sister BETSEY PILSBURY, aged 38 years. Sister Pilsbury was converted about twenty years since. In consequence of the illness of her mother, for several years she has not enjoyed those privileges which would have proved blessings to her; yet she always maintained a Christian walk, and was beloved by all who knew her. She left an inheritance for the Sabbath School; and when she saw her friends weeping by her bed, she said to them, "Weep not for me, but for yourselves." Thus she lived, and as might be expected, died well.

S. HOLMAN.  
Plymouth, N. H., Dec. 16, 1848.

Died, of typhoid fever, in Northfield, N. H., Oct. 2, 1848, ALMIRA, wife of Bro. James Foster, aged 32 years. She was converted about five years ago. She adorned her profession with a life of consistent piety in all the relations she sustained to society. Her sickness was short and distressing, but was endured with Christian patience, inspired with a glorious hope of immortality. As death approached her friends were called into her room, and after a few words of advice, she engaged in a fervent prayer for herself and them individually, and last for her three little children, "That they might be preserved from evil in the world, and trained up in the nurture and admonition of the Lord." It was deeply affecting to witness the violent contest between maternal affection and the higher principles of Christianity called into exercise at such a period—but grace triumphed. Her soul was calm, and she departed in peace. May her prayer be answered.

E. ADAMS.  
Northfield, N. H., Dec. 12, 1848.

Died, of consumption, in Northfield, N. H., Nov. 17, 1848, SHERBORN S. WHEELER, aged 31 years. Bro. Wheeler experienced religion a few years since, but owing to the feeble state of his health he was not able to enjoy but a few privileges of the church. His mind suffered much during his sickness from distressing doubts and fears with respect to his Christian state. But a few days before his death the clouds dispersed, his soul was divinely illuminated, and he bade adieu to earthly scenes in the triumph of faith and hope.

E. ADAMS.  
Northfield, N. H., Dec. 12, 1848.

Died, in Hiram, Me., Nov. 21, Sister HANNAH P. GERRISH, daughter of Obadiah and Deborah Gerrish, aged 19 years and six months. She experienced religion some six years since, and since that time has been faithful in the discharge of her duty, carrying out the principles of the religion of Christ, and showing to the world that she was not merely a Christian by profession, but one in reality. During her last sickness she was often visited by the writer of this notice, who conversed with her in relation to her change, and she always appeared perfectly reconciled to her lot. She would sometimes say, "I should like to recover if it is the will of God; but if not, I am willing to go." For a few weeks before her death her sufferings were very great, but she was never heard to murmur or repine.

A. P. SANBORN.  
Porter, Me., Dec. 11, 1848.

Died, in Iram, Me., Nov. 21, Sister HANNAH P. GERRISH, daughter of Obadiah and Deborah Gerrish, aged 19 years and six months. She experienced religion some six years since, and since that time has been faithful in the discharge of her duty, carrying out the principles of the religion of Christ, and showing to the world that she was not merely a Christian by profession, but one in reality. During her last sickness she was often visited by the writer of this notice, who conversed with her in relation to her change, and she always appeared perfectly reconciled to her lot. She would sometimes say, "I should like to recover if it is the will of God; but if not, I am willing to go." For a few weeks before her death her sufferings were very great, but she was never heard to murmur or repine.

A. P. SANBORN.  
Porter, Me., Dec. 11, 1848.

## LADIES.

For the Herald and Journal.

## MRS. HANNAH S. BAYLIES.

Mrs. HANNAH S. BAYLIES, wife of Rev. Henry Baylies, of Providence Conference, whose death has been announced in the Herald, was worthy more than a passing notice. Hannah was a lovely girl, her amiable and cheerful disposition, as well as her uncommon personal charms, winning the esteem and affection of all who saw her. Ready in perceiving the cast of mind of those with whom she met, and discriminating in her judgment, she never failed to select as her associates such as would benefit her, or over whom she might exert influence for good. Although her associates in the Academy were daughters of the wealthy and influential, and although fortune favored her lavishly, yet she never imbibed those foolish fancies which originate castes in society, but whenever she saw worth, in rich or poor, she prized it equally. This trait in her character gave her access to all, and she was ever ready to encourage the less hopeful and give direction to the confident. Her religious training began in childhood, and was successful in leading her early to her Savior. The Sabbath School was the scene of her religious efforts, and her faithful instructions doubtless laid a record on high.

A retiring modesty and a sacred reverence for divine things led her to seek a faithful friend and retirement for unbosoming her joys and sorrows, and a secret hour to give counsel to the inquiring and consolation to the sorrowing. Her religion consisted not so much in outward show as in the inward adorning of the soul. Hers was a generous spirit. A large and cheerful benevolence, strong sympathies, unvarying conscientiousness and forbearance almost to a fault, were her marked characteristics.

MARY BREED SOUTHACK, daughter of the late Col. Francis Southack, departed this life, Nov. 16th, in the 32d year of her age. Sister Southack experienced religion when about seventeen years of age, and connected herself with the M. E. Church in the city of Boston. Ten years since she removed to Sandwich, and since that time has been one of the most valued members of our church. She was a dutiful and affectionate child, a judicious friend, an intelligent and consistent Christian. In her last sickness her faith in God was unshaken, and she went quietly through the valley and shadow of death into that rest that remains for the people of God. Her death is felt as an affliction by a

large circle of friends, but falls with peculiar severity upon a widowed mother, who has been once and again bereaved of beloved children.

R. M. HATFIELD.  
Sandwich, Dec. 18, 1848.

Died, in Holderness, N. H., Nov. 15, MOSES ROLLINS, aged 65 years. Bro. Rollins was for about forty years a consistent Christian and member of the M. E. Church, and filled the office of steward and class leader for many years with usefulness. During his last sickness, which was protracted and severe, he was patient and submissive, declaring that, "For me to live is Christ, and to die is gain."

He feelingly delivered his dying message to his family, exhorting them to be faithful and meet him in heaven. As death approached and the powers of speech failed, he was asked if "all was well," to which he gave an affirmative signal, and calmly fell asleep in Jesus.

S. HOLMAN.  
Plymouth, N. H., Dec. 16, 1848.

P. S. Will the Morning Star please copy.

Died, in Plymouth, Nov. 27, Widow MARY HEZELTON, aged 68 years. Mother Hezelton was for many years a member of the M. E. Church, and truly a mother in Israel. She loved the doctrines and institutions of the church, and the duties of religion. It was her intention while dead yet to speak, by devoting a portion of her substance for the spread of the Gospel, but in this she was defeated. Thank God, she has gone where the weary are at rest; but she will long live in the memory of the church of which she was a worthy member, and by whom she was greatly beloved while living, and as greatly lamented now dead.

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